



THE CONVERTED CATHOLIC

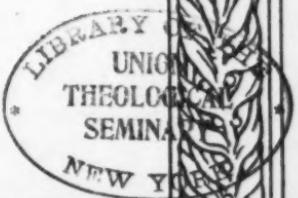
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ST. PATRICK AND HIS
CHURCH
THE COMBINE AGAINST
"ANGLO-SAXONISM"
THE HOLY OFFICE AND THE
Y. M. C. A.

MARCH

1921

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331 West 57th Street,
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BACK NUMBERS OF THE PROTESTANT REVIEW

(Under which name "The Converted Catholic" was published for a time.)

While they last the following back issues of this Magazine may be obtained for Ten Cents each. In ordering, friends should mention more than the number for which they remit, in case none should be left of those named.

Protestant Review, July, 1917, "The Mind of Italy in New York;" Sept., 1917, "The Peace Plan of Pope Benedict XV," "The Pope's Silence on 'Democracy'."

Protestant Review, Feb., 1918, "'Gallicanism' Among American Roman Catholics;" March, "The Celibacy of the Priesthood," by Father O'Connor; "The Servian Concordat" (pp. 88-9); April, 1918, "The Indignation of Cardinal O'Connell;" May, "Father O'Connor and the Blessed Virgin" (Letter to Cardinal McClosky by Father O'Connor), "The Vatican the Enemy of Democracy;" July, "Concerning Scapulars;" August, "The Angelus Trick at Washington," "Public Funds for Sectarian Schools" (re the Illinois Supreme Court decision); September, "The Polish National Catholic Church" (in U. S.), Oct., "The Official Prophecy of a Federal Judge;" Nov., "A Jesuit Description of Purgatory," "Rome Threatens Great Britain" (of additional interest since the "Horrors-of-the-Rhine" propaganda meeting last month).

Protestant Review, Jan., 1919: "The United States at the Vatican" (Major Butt's visit in 1912), "Cardinal O'Connell a Benefactor Again;" Feb., "President Wilson and the Pope," "Rome Leads Rum in Rebellion;" March, "The Parochial Schools of Alien Churches;" April, "The Greek Orthodox Church," "Vatican Hostility to the President;" May, "There Is No Priest!" Poem (Elizabeth Barrett Browning), Poem by Pope Leo XIII; June, "Rome, Rebellion and Rum," "Don Quijote and Sancho in America," "God Save Ireland!" July, "The Power of the Keys," "Priests of Loreto Casa Santa on Strike;" August, "Father O'Connor and the 'Relic' of St. Ann;" Sept., "The War and the Catholic Mind."

All the foregoing are as much "alive" to-day as when they were written. A similar descriptive list of back numbers of The Converted Catholic will appear next month.

VOL. XXXVIII

MARCH, 1921.

No. 3

THE CONVERTED CATHOLIC

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants as to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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A PAGE BY FATHER O'CONNOR

[From a Volume of "The Converted Catholic."]

The condition of the great mass of the Roman Catholic people who go to confession only once a year as the law of the Church requires is an open book that he who runs may read. It is not a desire to do the will of God, but fear and superstition that drive them to confession to the priest. The heart remains the same, the wicked, unregenerate heart of our human nature. Seek ye the Lord, says our gracious God; call upon Him, for He will abundantly pardon. Direct confession of sin and wrong-doing to God, with reliance upon the blood of the Lamb that taketh away the sin of the world, will establish full reconciliation and make sinful creatures children of God and heirs of Heaven, joint-heirs with Christ in the Kingdom that He has purchased for us with His blood.

In the first chapter of the Gospel of Luke, revised version, the priest Zecharias said of his son John the Baptist: "Thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto His people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death." Every Christian has a mission like that of John. They are witnesses for Christ, to testify of Him, to give knowledge of salvation that it might shine upon them that sit in darkness and the shadow of death. It is not difficult to tell of Jesus and His love and the way of salvation as a return to the Lord for all He has done for us.

Reconciliation with God is the first thought of the Roman Catholic when he confesses to a priest. That was my experience when I myself went to confession, and heard the confessions of others for so many years.

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"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXVIII.

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Share the Bread of Heaven With Your Catholic Friends

It was never more important for individual Christians to testify to the saving and keeping power of Christ than at this time. Our Roman Catholic subscriber who says that he and others would like to have "a common-sense Church" should inspire every reader with the desire to place a "common-sense" salvation before them. What they want to be told is that the sacrifice on the Cross was a complete sacrifice, obtaining for them a complete salvation that gives them a complete experience in this life and a complete assurance that at the moment of death they will go to be with the Lord.

Curbing Catholic Culture.

A Milan despatch to the "New York Times," January 16, 1921, said: "A solemn decree of excommunication and suspension of Sacerdotal rights have been promulgated by the Roman Inquisition against Dr. Ernest Buonaiuti, Professor of the History of Religions in the Royal University of Rome. The decree declares: 'The aforesigned priest has been teaching for many years and pertinaciously propositions which are theologically erroneous and also manifestly heretical. Admonished many times over, he has made repeated acts of submission but has not given signs of real and true repentance and, indeed, has lately dared openly to deny the dogma of the real presence of Christ in the Eucharist.'"

"Immortale Dei" and Catholic Education

It must be assumed that all those who give instruction in convents and Catholic establishments under the control of the priests of Rome stand for and stand by all the teaching contained in the Encyclical from which citations were given last month. Just how these teachers can instruct those under their care in American fundamentals that are declared by Pope Leo to drive his Church into "an unrightful position" is hard to understand; and it is doubtful if they do. In every State those responsible for public education should investigate this matter without delay—especially in regard to those schools wherein Catholics are employed as teachers. It might also be worth while to inquire as to how far the Sinn Fein-Teuton plan to destroy "Anglo-Saxonism" has progressed in these institutions.

"Seeing Things" in Trenton, N. J.

A Trenton despatch to the "New York Tribune," dated February 10th, said: "Reports that the figure of Christ in the vestibule of St. Mary's Roman Catholic Cathedral here had been seen to move and that tears had sprung from the eyes of a figure of the Virgin brought throngs to the edifice to-day.

"There was a constant stream of visitors, and at the noon hour the church was filled to capacity with others waiting their turn to enter.

"It was said at the home of Bishop Walsh that children who were the victims of their imaginations probably had spread the story of the miraculous statuary."

If this supposition was correct, the "children" have early developed a fine instinct for recognizing the advertising value of their "imaginations."

The Spanish Government and Catholic Education

Of all the countries of the world that have been dominated by the priests of Rome, Spain probably forms the best example of a country that was "made Catholic"—by Ferdinand and

Isabella—especially Isabella—and that so effectively that, since her day, Protestantism has made no real impact upon even the heads, much less the hearts, of the nation at large. If, therefore, there is any country well fitted to judge of the merits of Catholic education and Catholic schools, Spain is that land. Admirers of the Roman Church in this country will doubtless be somewhat surprised to learn, on the authority of B. X. O'R., in an editorial in "Our Sunday Visitor" (Huntington, Ind.) of Feb. 20, 1921, that "those in control of Spain would shut up every Catholic school in the country if they had the power." The Spaniards must have a much better acquaintance with the work of those in charge of the Catholic schools than any Americans can have, and if this is the attitude of the men in power in Madrid it would be well for the people of this country to take note of it for their own future guidance.

To Our Roman Catholic Friends and Subscribers

To our Roman Catholic readers and subscribers we wish to say that they can feel quite safe in writing to Christ's Mission about any matter on which they desire information. All the workers have had enough to do with the Roman Church to know what "the seal of confession" means, and the Mission also has a "seal" as tight as that of that Church. Should any individual prefer to have a reply from one who has been a former priest of Rome, but who now enjoys the religion of the New Testament, the Mission can attend to that, too. If any letter to this gentleman is enclosed in a note stating the wish of the writer, it will be sent on to him, unopened. Christ's Mission does not desire any money from the Catholic people, although any who attend the services can contribute to the collection without giving offense. We feel that the friends for whom this Mission is conducted have a zeal for God, but not according to knowledge, and we wish them to share with us the knowledge of the best things that God has in store for them that come to Him through His Son Jesus Christ. In other words, we wish them to have a religion that they can enjoy throughout all the trying changes and circumstances of life.

COMBINE TO DESTROY "ANGLO-SAXONISM"

It is not unlikely that in years to come the mass meeting held in Madison Square Garden in this city on Monday, February 28th, may prove an historic event in relation to the preservation of the liberties of the American nation, and that to the German propagandist, Dr. Edmund von Mach, those who believe in the principles upon which the government of this nation is based will be due a debt of gratitude.

And for this reason:

At this gathering was demonstrated the virtual union of the combination of promoters of Germanism (including a good deal of Kaiserism) in this country, with the Sinn Fein agitators whose nation-wide propaganda against "England" has been almost destitute of any suggested constructive program for the good of the Irish people.

More important, however, than this was the open declaration of the Right Rev. Patrick James Grattan Mythen, Archimandrite of the Holy Orthodox Church and Vicar-General of the Archdiocese of the Aleutian Islands and North America. He had frequently spoken at Sinn Fein meetings, and was introduced to this one as a war veteran of Irish blood.

To Destroy "Anglo-Saxonism"

The importance to the American people of this proponent of Sinn Feinism lies in his declaration that the purpose of those who have brought about this coalition is to "quickly banish into the mists whence it came this phantom of Anglo-Saxonism."

Now, this same "Anglo-Saxonism" that these united champions of Kaiserism and Vaticanism propose to destroy is now, and has been for more than a thousand years, the embodiment of what the word "Liberty" stands for in the minds of every real American.

It was this "Anglo-Saxonism" that caused the bishops of the British Church to reject the demands of St. Augustine to place themselves under the domination of the Pope; that caused William the Conqueror—Norman though he was—to refuse to take the oath of allegiance to Pope Gregory VII;

that moved the Archbishop of Canterbury and the barons to wrest Magna Charta from King John; that caused the English Revolution under Cromwell that brought Charles I to the block; that exiled James II in 1688, and that brought about the American Revolution (regarded by many Britons as Part III of the English Revolution), 1776 logically following 1688 when George III followed the example of Charles I in trying to enforce "taxation without representation," and that is crystallized in the Constitution of the United States.

This, then, is what the German-Sinn Fein coalition proposes to "quickly banish into the mists."

Of course there are many thousands of German individuals and Irish Roman Catholics in this country who have no part in this enterprise, and the sooner they take steps to dissociate themselves from it the better it will be both for themselves and for the country.

Where the Vatican Comes In

The following quotation is the last paragraph of the last of a series of three articles published in the London Daily Telegraph, August 19, 20 and 21, 1918. Each of these was headed by a paragraph in black-faced type saying that it had been received "from a well-accredited Roman source." Each was published on p. 5 of the paper, opposite the editorial page.

"Let any Britain think of his Empire, and then think of the huge organization that is the Roman Church and ask himself if we want it against us, in the future, as it has been, to a great extent, in the past. German intrigue will be waiting on the doorstep of the Vatican; German missionaries will be crowding up the gangways of their ships to spread their Germanism the world over; there will be German priests for Poland, the Slav States, everywhere where we want liberality and true Christianity to be taught. We have only to antagonize the Vatican, and they will have full play to do their part toward the Germanization of the world, in preparation, maybe, for the next "Day." To counter this, to ensure straight Christian civilization, the true freedom and respect for religion for which the Pope—(see extract given re Jerusalem)

—has given us credit all that has to be done is to go straight with Rome. As a matter of policy pure and simple, is it not worth while to go straight? Look at the map again, the great map that embraces the British world-empire and their Allies' lands; study statistics, the millions of Catholics and the thousands of their ministers controlled from this one centre here with an authority which, if it is fully exercised, is enormously powerful, and ask yourselves: Is "No Popery" politic? You can go farther if you like, and ask, if you have read what is written above: Is it quite honest? You can go farther still and ask, in the light of eighteen centuries of history: Is it possible? And I think the answer in each case will be "No." (Copied from an original issue of the London Daily Telegraph, August 21, 1918.)

The foregoing threat to Great Britain was published three months (lacking three days) before the Armistice on Nov. 18; and on Tuesday, Dec. 10, in Madison Square Garden, New York, Cardinal O'Connell inaugurated the nation-wide campaign of anti-British propaganda, in which the lead virtually everywhere was taken by high priests of Rome. In order to rally to the Sinn Fein cause all kinds of Catholics, and to appeal to the American fundamental dislike of anything like "religious persecution," the Cardinal said:

"It is because the people of Ireland have solemnly kept their sacred word, given to their great Apostle, to be faithful to Peter's successor as they would be faithful to Christ, that they have felt the heel of a foreign despot mercilessly grinding them down into the very dust of humiliation. Yes, let us say it frankly and openly, for it is the truth—it is the fidelity of Ireland to all she holds most sacred which has been the chief cause of her offending."

The Cardinal did not name the time or the circumstances under which this alleged promise was given. As a matter of fact we do not believe that any such occurrence ever took place; good reasons for this doubt will be found in the article on St. Patrick on p. 76.

Leslie's Illustrated Weekly newspaper for May 15, 1920, contained a remarkable article by Major-General I. Thord-

Gray, entitled "A New Line-up for Another World War." In brief the writer describes the intimate connection with all the leading groups in Russia, and through the Soviet group more especially with the uprisings and disturbances in India and Egypt, and, not quite so directly, Ireland. When the Indian situation grows sufficiently serious, Turks, Germans and Russians, having crushed Poland between them, descend in force upon the Suez Canal. The anticipation is that by this time the work of the German emissaries in South Africa will have created a similar state of things as that in India, so that the British military forces in the Near East and Asia will be virtually destroyed. It is added that Japan, in touch now with Germany through the Russian Imperial group, will use her navy against Britain at the right time, and, of course, divide the spoils with the German and Russian victors. The foregoing is, however, but a brief summary of an article containing many details that anyone at all acquainted with Asiatic conditions and the Asiatic mind will accept as more than possible, even if not immediately probable.

One of the most significant paragraphs in this article, so far as this country is concerned, is this (black type ours):

"Germany's move in the Ruhr district, General von der Holtz and his twenty thousand German troops joining the Russian "White" Army in 1919; the numerous German officers in the Russian "Red" Army under the guise of "Hungarian-Slav"; the pro-German plotting behind Kolchak and Denikin causing their downfall; the 12,000 field guns and thousands of airplanes discovered hidden in Germany; the agitation and grave trouble in Turkey, India, Egypt, Palestine, Persia and South Africa, and the tremendous anti-British and anti-French propaganda in America, are only a few of the more visible series of maneuvers far-reaching in ambition and so well worked out that it appears the work of a superman."

The Madison Square Garden meeting and the pronouncements made thereat are quite in line with the foregoing citations, with the additional important feature that the safety of this nation itself is included in the Sinn Fein-Teutonic enterprise for the destruction of "Anglo-Saxonism."

ST. PATRICK AND HIS CHURCH

While there is comparatively little authentic information available about certain periods of the life of this great Apostle of God, there is sufficient to indicate, according to Daniel De Vinne ("History of the Irish Primitive Church") that he was born in Armoric Gaul about A. D. 387. "St. Patrick says he was captured when about sixteen years of age, which would bring the time to A. D. 403, a period which, according to the ancient Irish annals, synchronizes remarkably with the time in which the Irish are said to have made most of their raids on the coast of Gaul, particularly those of Niall of the Nine Hostages, who carried away many captives and sold them in Ireland. He seems to have been bought by Milcho, who lived in what is now the county of Antrim, and employed by him to herd cattle."

Like Moses of old, St. Patrick seems to have met with God while tending the animals committed to his care. In his confession he says: "My constant business was to feed the flocks. I was frequent in prayers. The love and fear of God more and more inflamed my heart. My faith and spirit were augmented, so that I said a hundred prayers a day, and almost as many by night. I rose before day to my prayers, in the snow, and in the frost, and in the rain, and I received no damage. Nor was I affected with slothfulness, for the Spirit of the Lord was warm in me" (Ware's Translation).

At the end of six years he regained his liberty, and seems to have found his way back to Brittany, where he had an experience which he thus describes, in Paragraph 10 of his Confession (Migne's Patrologia, Vol. LIII, Paris, 1847):

"In the vision of the night, I saw a man coming, as if out of Ireland, with a very great number of letters, and gave one of them to me. I read the beginning of the letter, which contained these words: **Vix Hibernionicum.** When I had read the principal of the letter (**principium epistolaæ**), I thought that at that very moment I heard the voice of those that lived near the woods of Floret, which is near the Western Sea.

And thus they cried out, as with one voice: We entreat you, holy youth, that you come here and walk among us. Then I felt extremely touched in my heart, and I could read no more. And then I awoke."

In Paragraph XV of the Confession he says:

"God directing, I consented to no one, nor yielded to them nor to what was grateful to myself. God had overcome me, and restored all other matters, so that I went to Ireland to heathens, to preach the Gospel to them, to bring them from unbelief and increditable reproach. And thus I brought upon myself the opprobrium of a sojourner, many persecutions and bonds, and also I gave up my condition as a freeman of birth for the benefit of others."

These paragraphs contain not the slightest idea of his having gone to Ireland as a representative of any Pope or of any Church, even; and in his letter to Coroticus he (negatively) asserts his personal apostleship and independence of any foreign ecclesiastical authority even more plainly:

"I, Patrick, an unlearned man, to wit, a bishop, constituted in Ireland. What I am I have received from God." *Ego, Patricius, indoctus, scilicet, Hibernione constitutum episcopum me esse reor: a Deo accepi id quod sum.* ("Epis. Coroticus," Patrologia, Vol. LIII, p. 804.)

For thirty-four years St. Patrick carried on the work of his ministry. Perhaps the most fruitful form of effort was his studding the land with churches (of which Archbishop Ussher says there were 365), colleges and Bible schools. The Rev. Joseph Sanderson, D.D., LL.D., says in his "The Story of St. Patrick":

"Ireland was in those years at the head of the nations of Europe in respect of godliness. Her civilization was the most advanced, her learning the most extended and refined, her Christianity was of the least corrupted type that then prevailed in the world, and the Irish divines were the only ones, so far as known to history, who refused to dishonor their reason by refusing to lay it prostrate at the feet of any human authority."

There are not lacking items of evidence that the Church founded by St. Patrick was much more impregnated with the doctrines and practise of the Greek form of Christianity than with that of Rome. Its "observance of Easter, the reception of the Three Chapters, the frontal in opposition to the coronal tonsure, her form of marriage, wailings at funerals, smiting the breast in prayer, quotations from the Greek rather than the Latin Scriptures, and many other usages all bespeak a Greek origin.

"It is stated in the early Irish annals that soon after the rise of Christianity Sedulius and others of the first converts were so charmed with the teachings and literature of the new religion that they went to see it in its home cities; not, however, to Rome, but to Athens and other Greek cities. Ussher (Vol. IV, p. 241) says that Sedulius became a very learned man, wrote expositions on different portions of the Scriptures, and that his quotations from them were always from the Septuagint, and that he objected to many passages of Jerome's Latin Vulgate."

In the time of Archbishop Ussher himself (1638) the ground upon which a Greek church had stood was pointed out, and that the site was still called "The Greek Church." This was in Trim, in the County of Meath. In the diocese of St. Gerard in Toul (France), says the Literary History of France, "there had been a community of Greeks, as well as Irish, and that the church service, in which both those nations joined, was formed in the Greek language and according to the rites of the Greek Church."

Dr. Thomas Winthrop Coit, D.D., LL.D., in his "Lectures on the Early History of Christianity in England," says (p. 154): "The ancient Protestantism of Ireland—the Protestantism of the disciples of St. Patrick—was, at the time I speak of, quite as extreme and unenduring towards Italian Christianity and its satellites. The ancient Church of Ireland never allowed an archbishop to receive a pall from Rome till A. D. 1151, while England had been subjugated, ecclesiastically, long before."

(To be continued.)

THE ROMAN INQUISITION AND THE Y. M. C. A.

The following paragraphs are from a translation of the circular of the Holy Office in which that body puts the Bishops of the Roman Church on their guard against the teaching of certain non-Catholic societies, notably the Young Men's Christian Association, published by "The Catholic News" (New York), February 5, 1921. The document is signed by Cardinal Merry del Val:

"The Most Eminent and Reverend Cardinals who are, like the writer whose name is subjoined, inquisitors general in matters of faith and morals, desire that the Ordinaries should pay vigilant attention to the manner in which certain new non-Catholic associations, by the aid of their members of every nationality, have been accustomed now for some time to lay dangerous snares for the faithful, especially the young folk. They provide in abundance facilities of every kind which apparently aim only at physical culture and intellectual and moral training, but in point of fact corrupt the integrity of the Catholic faith and snatch away children from the Church, their Mother.

Dangerous Teaching

"These organizations enjoy favor, have at their disposal material resources and the zeal of influential people, and render distinguished services in the different fields of beneficence; it is not surprising, then, that they impose on inexperienced people who have not made a close examination of these works. But no thoughtful person can have any doubt on their real spirit; for if up to the present they have allowed people only gradually to obtain glimpses of the end whither they tend, they proclaim it to-day in the brochures, newspapers and periodicals which are the organs of their propaganda. Their object, they state, is to insure by good methods the intellectual and moral culture of the young; and making this culture their religion they define it as: full and complete liberty of thought outside and independently of every religion or denomination. On the pretense of bringing light to young folk they turn them away from the teaching of the Church established

by God, the light of truth, and incite them to seek severally from their own consciences and within the narrow circuit of human reason the light which should guide them. . . .

"Among these societies it will suffice to mention that which, having given birth to many others, is the most widespread (by reason especially of the important services which it rendered to a large number of unhappy people in the course of the terrible war) and disposes of the most considerable resources; we mean the society called the Young Men's Christian Association and in abbreviated form the Y. M. C. A. Non-Catholics of good faith give it their support inadvertently, considering it an organization of advantage to all, or, at least, inoffensive to everyone, and it is also supported by certain Catholics who are too confident and are ignorant of what it is in reality; for this society professes a sincere love of young folk, as if nothing was dearer to it than the promotion of their corporal and spiritual interests; but at the same time it shakes their faith, since, by its own confession, it proposes to purify it and to impart a more perfect knowledge of real life by placing itself 'above every Church and outside every religious denomination.' ('What the Y. M. C. A. Is and What It Proposes,' brochure published at the central office, Rome.) . . .

"It will be your duty, then, at the regional meetings of bishops to treat this grave question with the attention it merits, and, after deliberation, to come to the decisions that will appear practically suitable. In this connection the Sacred Congregation asks that in each region an official act of hierarchy declare duly forbidden all the daily organs, periodicals and other publications of these societies of which the pernicious character is manifest, and which are profusely distributed with a view to sowing in the souls of Catholics the errors of rationalism and religious indifferentism. . . ."

So far as the Y. M. C. A. is concerned this magazine considers that excellent organization both as needing no defense and as abundantly able to take care of itself in this controversy.

But in regard to the assertion that it describes itself as being

"above every Church," we shall believe this phrase to be a mis-translation until we hear to the contrary from the Association itself. First, because it never has yet, in any country, taken any such position; and, second, because of the inherent improbability of its making such a revolutionary change in its policy in any Catholic country—and least of all at the seat of the Vatican.

There are only two sentences in Cardinal Merry del Val's pronouncement for which we have space to refer. The first is: "To make shipwreck of the faith is it not enough to refuse the mind's adhesion even to a single dogma?"

If that means anything at all, it means that although a Roman Catholic believe all the teaching of the Church except, say, such dogmas as those of the Immaculate Conception or of the Papal Infallibility, he suffers "shipwreck of the faith" and presumably loss of his soul's salvation. And these two dogmas were never promulgated until the years 1854 and 1870, respectively. It is much to be feared that, judged by this standard, many thousands of educated thinking Catholics in all countries are making "shipwreck of the faith." The other is that which demands that everywhere the local hierarchy shall take active steps to deprive Catholics of their right to investigate and judge for themselves of the truth or falsity of religious propositions by forbidding them to read any of the literature issued by the persons and societies whose alleged teachings are condemned.

Life, liberty and the pursuit of happiness are among those rights to which every Roman Catholic is as much entitled as any other American citizens. The pursuit of happiness surely includes the right to investigate the possibility of a more pleasant religion than one which offers its adherents nothing better than purgatory after a lifetime spent in the careful fulfilment of the duties prescribed by their Church.

This magazine believes that nothing is too good for the Catholic people, in religion as in everything else, and it vigorously protests, in their behalf, against any and every effort made to bar them from trying to find out for themselves what is the best that God has for them here as well as hereafter.

The Gospel in the Douay (Catholic) Bible



The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approval" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—
John v. 39.

THE ATTITUDE OF JESUS TOWARD SINNERS as set forth in The Fourth Chapter of the Gospel of St. John

He [Jesus] was of necessity to pass through Samaria (v. 4).

Now Jacob's well was there [near Sichar]. Jesus, therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.

For his disciples were gone into the city to buy meats.

Then that Samaritan woman saith to him: How dost thou,

being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

Jesus answered and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou perhaps wouldest have asked of him, and he would have given thee living water.

The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water?

Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again, but he that shall drink of the water that I shall give him, shall not thirst for ever:

But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting (verses 6 to 14 inclusive).

To better appreciate the value of this chapter and its teaching two or three things should be borne in mind. In the first place, the Samaritans, as a people, were regarded by the Jews in the light of heretics, because they accepted only the Pentateuch, although they were monotheists and strict observers of the law of Moses. They were a mixed people, "partly the remains of the ten tribes left in Samaria by Shalmaneser, king of Assyria, when he had carried their brethren away captive, and partly Babylonians, Cutheans and others who had come to take the place of the conquered people. These had been converted from idolatry by the Jews; but on the return of the Jews from the Babylonish captivity the Jews declined to mix with them. They tried to prevent the rebuilding of the Temple at Jerusalem, and, failing in this, they built a temple on Mount Gerizim exclusively for their own worship" ("Dictionary of Religion," Cassell's, London, p. 929).

In the next place it must be remembered that in Asia woman, in those days, was not accorded any such place as she now holds in Western countries, socially or otherwise; and that our Lord should enter into conversation with a

woman who was (humanly speaking) a stranger to Him at all, probably surprised her. For the average Jew, however thirsty he might be, would most likely have gone without a drink rather than have made the request of Jesus to a woman—especially one of a virtually hostile religious sect. And many Americans even yet—in spite of all they have seen of the fierce religious and racial hatreds of Eastern Europe during the last two years—minimize the importance of the feuds created by them, because they cannot understand them.

In the third place, Jesus, being the Son of God, was well aware of the fact that the woman before him was not only a Samaritan, but one who was living in violation of the moral law of both Samaritan and Jew—a “sinner” in a special and particular sense, and one that brought reproach upon her by “the righteous” in her own community.

We note therefore that our Lord, although a Jew, after the flesh, was personally interested in offering the message of salvation to a Samaritan schismatic woman who was a “sinner,” and that, in spite of her pert—not to say insolent—assertion of the superiority of her sect over His, He gave her a gentle, courteous and sympathetic reply—none the less so because of its quiet dignity and its tacit assertion of the superiority which she had challenged.

This personal sympathy for sinners as individuals was frequently shown and was made a reproach against Him by the Pharisees and “unco’ guid” of His nation.

Matthew 9: 11-13 reads thus:

And the Pharisees seeing it [that “many publicans and sinners came and sat down with Jesus and His disciples”] said to His disciples: Why doth your Master eat with publicans and sinners?

But Jesus hearing it said: They that are in health need not a physician, but they that are ill.

Go, then, and learn what this meaneth, “I will have mercy and not sacrifice.” For I am not come to call the just, but sinners. The same announcement is made in Mark 2: 17.

And in Hebrews 13: 8 we read:

Jesus Christ, yesterday and to-day, and the same forever.

So that anyone who reads this can obtain a kindly, sympathetic hearing from Jesus Christ at any time, and in any place, to any prayer he may offer, for any blessing he may desire. More than that, our Lord expressly invites him to do so in Matthew 11: 28:

Come to me, all you that labor, and are burdened, and I will refresh you:

And in case any individual may feel that he is unworthy to approach Christ because of his sinfulness, the Saviour says in John 6: 37:

Him that cometh to Me I will not cast out.

There are those who say that Jesus does not feel in this way toward sinners, and that therefore they must ask the Virgin Mary and saints to intercede with Him, in order to get Him to hear their prayers. Indeed, the founder of the Sulpician fathers went so far as to say:

"The intention of the Church is that we seek Jesus Christ in His saints; and we are much more sure of finding Him in His saints, for instance, in the Blessed Virgin, St. Joseph, St. John, St. Peter, than when we seek Him immediately and of ourselves. We are very unworthy to draw near unto Jesus, and He has a right to repulse [rebuter] us, because of His injustice, since, having entered into all the feelings of His Father from the time of His blessed resurrection, He finds Himself in the same disposition with the Father toward sinners, i. e., to reject them; so that the difficulty is to induce Him to exchange the office of Judge for that of Advocate, and, of a Judge, to make Him a suppliant. Now, this is what the saints effect, and especially the most Blessed Virgin."

But this statement finds no support in the Catholic Bible. On the contrary, all through the four Gospels can be found instances where our Lord talked to individuals on various subjects, healed individuals of various diseases and showed kindness to everybody wherever He went. And some of these were really considered "bad"—as, for example, Zaccheus the publican, and "Mary who is called Magdalene, out of whom seven devils were gone forth" (Luke 8: 2).

(To be continued.)

CELIBACY IN CHRISTIAN SOCIETY.

BY JAMES CORNELL BIDDLE.

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Mr. Biddle is a member of the well-known Philadelphia family of that name. Twenty years of his life were spent within the walls of a Trappist monastery. One of the vows of this order is that of silence. Since quitting the Trappists, several months ago, Mr. Biddle has married. Naturally, there has been much interest in the views he now holds as he compares the world around him with the life of utter seclusion he formerly led. In submitting this article for publication, he said he was attempting to answer some of the many questions asked of him.

In the earthly paradise it was said to man that it was not good for him to be alone; he should have a loving helpmate.

Of the heavenly paradise it was said that men should be like the angels, there should be no marriage or giving in marriage; the reunion there should be a reunion of affection.

There are doubtless many mistakes made by the individual in his own choice of the way, and excesses and errors arising in both states, troubles arising in the married life, troubles in the single; as in the past so in the present, as elsewhere in Europe so in America, much mixed good and evil has arisen in both the states of matrimony and celibacy.

It may be inquired if there is use to-day among us Americans for the hermits, the cenobites or communities of men or women united together for a single life, as do the mendicant preaching friars and the teaching and charitable organizations. In deciding these questions, why should Christians, who claim freedom for each man's conscience, be so intolerant of the convictions of each other?

Let us accept what is good in the great monks, Basil of the East and Benedict of the West, of celibacy and monasticism, and let us reject the tyranny and corruption of a sacerdotal ecclesiasticism.

Let us equally accept the enlightened freedom of our present Christian civilization, the mighty work of the great monks and priests, Wycliff, Luther, Huss, Knox, Calvin and others who, casting aside the accumulated evil and degradation, polluted from its original source of purity, concluded that the glory of God and the perfection of Christian love was best obtained by their forsaking that first path of unmarried

life in order to enter the heavenly path of a wedded life in company with the holy aid of a loving consort.

If the practise should equal the profession of a pure single life, we would be led to conclude that the Christian monk living unmarried alone or together under one roof with other men also professedly unmarried has a most useful place in our most Christian democracy or Republic of the United States. One who has led such a life, twenty years of solitude, silence, prayer and contemplation of heavenly things, only conditionally dreaming duty would ever lead him to seek beyond the enclosure of the cloister the good and conversation of human society again—that society in which every man and woman has been the subject of his daily prayer—such a monk declares to-day that such a life is conducive to the moral welfare of us all where it exists, as for the most part it does, with a pure intention only directed for the Kingdom of Christ, which is not of this world.

A monk, from the Greek *monos*, alone, is one who lives alone, unmarried. Celibacy is the state of such who choose an unmarried life. To be alone in body does not always imply to be alone in mind, to be alone in heart. Perhaps too often truer monks also are to be found at the desks of a business office in our cities than in the lonely cell of a country cloister.

Unfortunately a small proportion of those who enter into the lonely life of a monk have never at heart been separated from the worldliness and passions they professed to leave, and a danger to society arises from such persons where tender youth is committed to their charge for education, or innocent penitents for their spiritual direction, or a surrounding country for their religious example.

Truly there is good reason for separation of such a monk from the companions to whom he is an evil, as there is also a true cause of separation for a good monk who realizes his place is to do good elsewhere.

It is only to support the virtue and the excellence of the monastic and celibate life in that never-ending strife that we suggest we need sometimes again a Benedict and a Bernard.

But all glory to the faithful cohorts who keep the life-long solitude, silence perpetual with prayer, the daily fast from meat on a single meal a day, who rise at midnight to kneel on the hard floor in choir-stalls in the cold abbey church for long-continued meditation, who alternately incline and raise their bent forms at the oft-repeated doxologies over the great choir-books of the Psalterium or Psalms of David.

Yes, let us praise these victims of a self-imposed isolation on the Mount of Moses for the benefit of their brothers struggling on the plains of life below; let us believe their adoration and intercession for seven hours, or times, a day; let us treasure their sweat and toil in cold and heat at six hours' daily manual labor as we do that of a John the Baptist in the desert; but let us also remember the Essenes of old did all this and yet mingled their austerity with corruption.

Both matrimony and celibacy have stumbling blocks to avoid on their way to the Heavenly Kingdom. But love alone will crown the victor whichever way he trod.

FROM A ROMAN CATHOLIC FRIEND

Your January issue—by the way, the first one I have read—is very enlightening to one who was brought up in the Church of Rome. I was deeply impressed with the spirit of fairness throughout your very masterly written articles. What you say about "The Pope's Lack of Sense of Humor" will certainly appeal to many fair-minded Catholics as putting the matter on which you write in quite a new light. For many of us the important thing in "Lord Mayor Mac-Swiney in Heaven" is the suggestion that some Protestants are in Heaven.

I think a magazine of this kind will find a large field in this country among the Catholics—and there are more than many people think who are looking for a change in the direction of a common-sense Church. The printed word will leave its mark wherever read, and there are plenty of readers awaiting your magazine.

Yours truly,

New York City, N. Y.

Frank O'Mara.

NEW ZEALAND AND THE DECREE "NE TEMERE"

"Our readers will doubtless remember the recommendation of the Select Committee of the Legislative Council of New Zealand respecting mixed marriages and the Pope's 'Ne Temere' Decree," says "The English Churchman," November 11, 1920. It was, in effect, that anyone who would impugn the validity of marriages contracted according to the law of the land, or would stigmatize the issue of such marriages as illegitimate, should be liable to a fine of £ 100 or a year's imprisonment. The recommendation of the committee has been adopted by the House of Representatives and has now become law. In declaring that the decree of the Pope must not override the authority of the State, New Zealand has set an example which the mother country would do well to follow."

Also the Federal Government of the United States, say we.

A JESUIT VIEW

Telegrams from New Zealand report that a Parliamentary committee lately recommended legislation making it a statutory offense not to recognize the validity of marriages which are recognized by civil law. New Zealand seems to harbor a very benighted breed of bigots. During the war we seem to remember they advocated—alone of civilized peoples—the conscription of the clergy. Now their aim is clearly to penalize the holding of the Catholic faith in regard to marriage. If their meaning only is that no one should question the civil effects of civil-law marriages they are uttering useless words; no one does dispute the power of the State to determine the legal effects of the marriage contract. But to claim that the State should determine what is and what is not the Sacrament of Matrimony and what makes it valid in the sight of God—that is the rankest Cæsarism to which no Christian can submit. Catholics will regard such a view as *ultra vires*, and treat it as a dead letter, just as they now treat the religious import of divorce decrees.—"The Month," October, 1920.

HOW THE WIND IS BLOWING**As to State Holidays**

The "New York Times," February 16, 1921, said that William P. Larkin, Supreme Director of the Order, had announced that he had been advised by telegram from J. J. McCue, of Boise, State Deputy for Idaho, that a bill had been recently rushed through both houses of that State's Legislature abolishing Columbus day as a State holiday. Mr. McCue added: "The Idaho Knights of Columbus, backed by prominent non-Catholics, took up the matter with the Governor. The Governor vetoed the bill." Mr. Larkin said the Order was alert in the other thirty-nine States where Columbus Day is a State holiday to combat any attempts to abolish it.

A bill has been introduced in the New Jersey Legislature by Senator Bright, of Cape May, which would eliminate from the list of school holidays Lincoln's Birthday, Columbus Day and Good Friday. Of course, the two last-named should never have been put on the list, for Columbus Day is a purely sectarian celebration, and the inclusion of the other savors of an invasion of the American principle of separation of Church and State.

"Polecat" Material

The reaction of the Sinn Fein agitation on the part of the Roman hierarchy and the societies under their control upon the general American public (entirely apart from the merits or demerits of the Irish collection of problems itself) is also to be seen in the following statement in the Brooklyn "Tablet" of February 19, 1921: "Subscribers and friends are sending in so much A. P. A. junk lately that it has become almost an impossibility to file it. We are thinking of getting a scale; it's easier to keep the weight of the polecat material."

All of which goes to show the wisdom of those New York Catholics who recently addressed a protest to Archbishop Hayes against the incursion of the Roman hierarchy into the political affairs of this nation.

Two School Bills Defeated in Oregon

A press despatch from Salem, Ore., to the Brooklyn "Tablet," dated February 5th, says:

"Salem, Ore., February 5th.—Senator Hume's bill denying recognition to graduates of private, denominational and Catholic schools has been defeated through indefinite postponement by the Oregon Upper House, and a second bill, introduced by the same Senator, and forbidding the wearing in the public schools of any garb indicating adherence to any religious order has met with adverse sentiment on a roll call.

"The two bills, it was declared by members of the Educational Committee, which reported them out adversely, were evidently aimed at the Catholic Church, although this intent was emphatically denied by Senator Hume, who declared that they merely represented an attempt to protect the public schools of the State from the injection of religious propaganda, regardless of its nature. Senator Hume asserted that they were not anti-Catholic any more than they were anti-Methodist and anti-Presbyterian, but declared that the Catholic Church was the only one which insisted in forcing the graduates of its educational institutions into the public schools.

"The bill forbidding the wearing of religious garb in the public schools was laid on the table as the clock struck noon, and Senator Hume's attempt to bring it out for consideration on a minority report was defeated on the roll call.

"A third bill, introduced by Senator Hume, and aiming at raising the standards of private, denominational and Catholic schools above the eighth grade to comply with standards obtaining in State schools, is now on its third reading."

"Sacramental" Wine

A bill that would make it impossible for a Colorado church to receive more than twenty gallons of wine a year for sacramental use has been introduced into the Colorado Legislature by Representative Thomas L. Blackwell, of Hotchkiss, and has received the support of the Woman's Christian Temperance Union, which, at its last national convention, called upon all churches to surrender the use of wine and to use grape juice for sacramental purposes.

James Hamilton was leader of the Wayne County (Mich.) Civic Association, which advocated the anti-parochial school amendment to the State Constitution, repudiated by two to one at the November elections. Nothing daunted, he has taken preliminary steps to bring the issue to a vote again a year from next November. The draft of the new amendment has been approved as to form by Merlin Wiley, Attorney-General, and Hamilton will immediately set out to obtain signatures to place it on the ballot.

The amendment reads:

"From and after August 10, 1924, all children resident in the State of Michigan, between the ages of seven and sixteen years, shall attend the public schools until they have graduated from the eighth grade. The Legislature shall enact all the necessary legislation to render this section effective."

A compromise bill designed to frustrate the desires of opponents of the parochial school in Michigan, was introduced into the State Legislature here February 18th.

The bill provides for State supervision of parochial schools. Teachers in private and parochial schools must show the same qualifications as those in the public schools by January 1, 1923. The State will prescribe courses of study, and will inspect the institutions.

DISSOLUTION OF AN ALSATIAN CONVENT

A decree dissolving the Marienthal Convent, near Strasburg, has been produced by Father Szard, a Hungarian priest, sent to intervene in pending differences at the convent over the departure of a number of German nuns after the Armistice, when the nuns refused to recognize the priest's authority, says a "New York Times" despatch, dated February 19. The decree was signed by Cardinal Valfre di Bonzo, and charges breaches of discipline and the repeated ignoring of the Apostolic Delegate. The decree releases the nuns from their vows and orders the restoration of the dowries they brought, but authorizes the delegate to make exceptions in his discretion.

AGAINST THE LIBERTIES OF THE PRESS

The "Free Methodist" (Chicago), of January 25, 1921, says: "The Roman Catholic Church is afraid of publicity. Their representatives have introduced another subtle bill into the House of Representatives at Washington designed to throttle the press and prevent anything being printed and sent through the mail reflecting on that Church. Its purpose is neatly and skillfully covered. It reads:

A bill to punish the sending through the mails any publication that stirs up racial or religious hatred.

Section 1. Let it be enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

That the sending of any publication or printed matter through the mails that contains any statement or article the obvious purpose of which is to stir up racial or religious hatred is hereby prohibited.

Section 2. That any person or persons found guilty under Section 1 of this act shall be punished by a fine of not exceeding \$5,000, or imprisonment not exceeding five years, or both.

The policy of Rome has always been to throttle free speech and shackle the press. Where the Romish Church had the power she accomplished this by the thumbscrew and rack and other inquisitorial measures. But where she does not have the power to secure the end in that manner she uses underhanded methods.

The same principle that would prohibit the publication of an article against the encroachments of Rome's politics in the affairs of our nation would silence the pulpit on the same subject, and practically put a padlock upon the jaws of every preacher of the Gospel who would warn the people of the dangers threatened our country by Rome's schemes and plans."

When it comes to stirring up "racial or religious hatred" it can safely be said that no country has ever seen such a continuous and vigorous campaign for this purpose—and

in both directions at once—as has been conducted in this country by the Papal press for the last two years against “England.”

There are not wanting careful students of Vatican affairs who regard the principal motive of this campaign to have been the creation of mutual hostility between the people of the United States and those of Great Britain and the other Commonwealths that represent Anglo-Saxon “democracy” rather than the establishment of any “République” in Ireland. On Armistice Day these principles seemed likely to deluge all Europe. Pope Leo XIII condemned all the “liberties” for which the United States and Great Britain and all her dependencies stood—and still stand; and the pro-Sinn Fein campaign opened in New York by Cardinal O’Connell very soon after the Armistice has doubtless succeeded in creating much ill-feeling among many people in the country against Great Britain, and also among many people in all the British political units against this nation. It may have been the realization of the success attained that led to the open declaration of the Sinn Fein-Teuton purpose to destroy “Anglo-Saxonism” at the pro-German propaganda meeting in New York referred to elsewhere.

“ALWAYS THE TRUTH”

Salvatore Cirigliano, the distinguished newspaper merchant of the Park Row Building, New York City, went to Woodstock, Md., last week to see the ordination of his brother Dominico as a Jesuit priest. He took his little boy with him. At the close of the ceremony the child proceeded with the others to kiss the ring of Cardinal Gibbons.

“What is your name?” inquired his Eminence.

“Antonio Cirigliano, sir.”

“Ah, the nephew of Father Dominico! And how old are you?” pursued the Cardinal.

“I was four and a half on the train coming here,” said Antonio, “but I’m really six.”

“Always the truth,” said the Cardinal, his eyes twinkling. “Always the truth!”—New York Sun (Lit. Dig., March 30, 1918).

"COMING EVENTS CAST THEIR SHADOWS BEFORE"

I remember one day—way back in the' 70s—during the visitation of the bishop, the late Dr. Thomas Foley, of Chicago, to the parish where I was pastor, after the service of confirmation in the church, when all the ecclesiastics present were enjoying the relaxation that is usual on such occasions, with an abundance of "the good things of life," the conversation turned on the condition of the Church in Europe amid the rumors of war and turbulence in various countries that prevailed at that time. One of the priests had recently come from Rome, and he said it was the hope of the Church leaders that there would be a universal war. In that case the Pope would be appealed to as the universal arbitrator and he would get back his temporal power. I think I was the youngest of the priests present, and yet I ventured to say that it would be a calamity if there should be a universal war, and that the temporal power of the Pope could be restored by more peaceful means. Instead of this Christian view being acceptable to the bishop and the Roman envoy they said the only hope of the Church was in a general war. When confusion reigned in the world the work of the Church would be enlarged and its pristine glory would return. This was the policy of the Roman Curia, and all efforts should be directed towards the accomplishment of that purpose. That revelation was a shock to me, and though I was silent then in the presence of my elders and ecclesiastical superiors I thought much on the subject afterward.—Father O'Connor, *Converted Catholic*, July, 1903. Vol. XX., p. 220.

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